Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Poetry.

From the U. States Literary Gazette,

SONG OF THE STARS.

When the radiant morn of creation broke,
And the world in the smile of God awoke,
And the empty realms of darkness and death
Were moved through their depths by his mighty breath,
And orbs of beauty, and spheres of flame,
From the void abyss, by myriads came,
In the joy of youth, as they darted away,
Through the widening wastes of space to play,
Their silver voices in chorus rung,
And this was the song the bright ones sung.

Away, away, through the wide, wide sky,
The fair blue fields that before us lie:
Each sun with the worlds that round us roll,
Each planet poised on her turning pole,
With her isles of green, and her clouds of white,
And her waters that lie like fluid light.

For the source of glory uncovers his face,
And the brightness o'erflows unbounded space;
And we drink as we go, the luminous tides
In our ruddy air and our blooming sides;
Lo, yonder the living splendors play!
Away, on our joyous path away!

Look, look, through our glittering ranks afar,
In the infinite azure, star after star,
How they brighten and bloom as they swiftly pass!
How the verdure runs o'er each rolling mass!
And the path of the gentle winds is seen,
Where the small waves dance, and the young woods lean.

And see, where the brighter day-beams pour,
How the rainbows hang in the sunny shower;
And the morn and the eve, with their pomp of hues,
Shift o'er the bright planets and shed their dews;
And 'twixt them both, o'er the teeming ground,
With her shadowy cone, the night goes round.

Away, away!—in our blossoming bowers,
In the soft air wrapping these spheres of ours,
In the seas and fountains that shine with morn,
See, love is brooding, and life is born,
And breathing myriads are breaking from night,
To rejoice, like us, in motion and light.

Glide on in your beauty, ye youthful spheres!
To weave the dance that measures the years.
Glide on in the glory and gladness sent
To the farthest wall of the firmament,
The boundless visible smile of HIM
To the vale of whose brow our lamps are dim.

SUNRISE.

See the streaks of daylight swim
On the heaving ocean-brim!
Now the waves begin to flow
With a warmer, ruddier glow.
Now the gathering lustre shines
On the loftiest mountain pines,
And the far-off village spires
Redden in the kindling fires.

There! he bursts upon the sight
Wrapt in flames intensely bright!
Milder now the cool wind blows;
All is waking from repose.
Now the labourer's steps once more
Issue from the opening door,
And the busy echo sounds
From the wood and rising grounds.

God has made the sun to shine
Image of his love divine:
Thus his rays of mercy fall
Liberally alike on all;
Thus he lights our happy way
To the labour of the day,
And when all our cares are past
Leads us up to heaven at last.

MISCELLANY.

INFIDELITY AMONG THE EUROPEAN CLERGY.

It has been long maintained by Unitarians, and we believe that no assertion can be more true, or more abundantly supported by facts, that the dreams and absurdities which in all forms of orthodoxy have disfigured Christianity, while at the same time they have been deemed essential parts of Christianity, have been a most fruitful source of infidelity. Men of acuteness and intelligence cannot be made to believe, that the omniscient Deity is the author of scholastic schemes, or that he requires a belief of incomprehensible doctrines; but as they have always been taught to consider Christianity as inculcating such doctrines, the hasty course which they adopt is to reject the religion. Now, though blame is doubtless to be attached to both sides, we do not hesitate to say where, in our opinion, it lies most heavily; for we believe that they who have disguised and debased Christianity, are beyond comparison more guilty than those, who without strict investigation, have refused to embrace it thus disguised and debased.

It is a still more disgraceful fact, that in many countries this infidelity extends to the clergy—that the very men who are daily and hourly preaching the dogmas, for performing the rites of what is called Christianity, believe not a word of what they utter, and secretly despise the mummery of their own bands. We lately met with an anecdote in point. It forms a note to "Letters from Spain, by Don Leucadi Doo-blado," an authentic book, though published under a ficticious name. The note is headed, *On the Prevalence of Scepticism among the Catholic Clergy;* and is as follows.

"I once heard an English gentleman, who had resided a long time in Italy, where he obtained lodgings in a convent, relate his surprise at the termination of a friendly discussion which he had with the most able individuals of the house, on the points of difference between the churches of England and Rome. The dispute had been animated, and supported with great ability on the Catholic side by one of the youngest monks. When, at length, all, except the chief disputants, had retired, the young monk, turning to the English guest, asked him whether he really believed what he had been defending? Upon receiving a serious answer in the affirmative, he could not help exclaiming, *Allor lei crede piu che tutto il convento.*"*

Unitarian Miscellany.

* Then you believe more than our whole convent.

RELIGIOUS RITES.

We have just read with great pleasure, an Essay on the Lord's Supper, by the Rev. F. W. P. Greenwood, colleague with the Rev. D. Freeman, at Kings Chapel, in this city. It is a pamphlet of about *seventy* pages, and is divided into six sections, on the following subjects; 1. *Uses and Abuses of Religious Rites*, 2. *Authority of the Lord's Supper*, 3. *Nature and Design of the Lord's Supper*, 4. *Efficacy and Obligation of the Lord's Supper*, 5. *Historical Sketch of the Lord's Supper*, 6. *Concluding Remarks.*

The following paragraphs are from the introductory remarks to the first section, entitled *Uses and Abuses of Religious Rites.*

It seems to be reasonable and proper, that even the purest and most intellectual religion should include certain rites and forms, when, without immediately reverting to divine command or authority, we merely take into consideration some calls and tendencies of human nature. While we remain on earth, we must, in a measure, be subjected to earthly influences.—Formed of the dust, we must have something visible and tangible, even in our relations with the Invisible Spirit, who fashioned our clay, and breathed into us the breath of life. Religion should regard as its main objects the thoughts and affections; but the senses must often be employed as its instruments. The subtle essence of flame is fed and supported by substances of a grosser consistence. Our spirits may soar far away, and be absent long, but they must return at last to their corporeal habitations.

It is true that our conduct is to be influenced by belief, and not by the representation, or the performance, of outward actions. It is not the less true, however, that in our present state of imperfection, we stand in need of some such observances to keep us in mind of the obligations which are to determine our duty, and suggest to us the creed which is to guide our lives. The gem is more valuable than the casket, and the picture than the frame; but the gem might be mislaid, were there no casket to hold it, and the picture might be defaced, were there no frame to preserve it.

Beside this, there is an impulse given to the force of religious sentiments by some external observances, without which impulse they might lose their activity and relapse into faintness and stupor.

Though it might be asserting too much, to say that religion could not exist without religious ceremonies, we are surely safe in saying that they give it a more definite existence. They do it service by uniting with it a perceptible shape, a something by which it can be brought before us and kept by us; and also by exciting, or preserving, through external impulses, those deep, vivid, and practical feelings of devotion, which might else have languished and died.

Mr Greenwood proceeds to say that the "peculiar rites of a religion serve as a bond of union to those who profess it;" that notwithstanding their various differences of speculation, they are still in some degree drawn together by the influence of rites common to all. The following remarks from page 8th are to this point.

It is to be regretted that Christians do not meet, and never have met together, in so amicable a manner as this general agreement may not only justify but demand. And yet I think it may with confidence be asserted, that at the bottom of all the sectarian spirit, of all the mutual rancour and mutual abhorrence which they have displayed, there has still been preserved the feeling of a common interest and a common cause. Whatever he may have persuaded himself to believe, or to utter, the Christian has always looked on the Christian as standing nearer to him than the Heathen. All the religious persecutions which have arisen are but exceptions and partial interruptions to this feeling of general union, which has been constantly in existence, and constantly in operation. Christians have hated each other, banished each other, and murdered each other; and still throughout the Christian world there has been a prevailing sentiment of unity. After the whirlwind, and the earthquake, and the fire, have done their worst, a still, small voice has whispered the name of *brother!*

Having shewn that religious forms are requisite, reasonable and useful, he proceeds to say;—

Now I conceive that one of the causes,—not the only, nor the principal cause,—but one of the causes of this community of feeling, has been the existence of religious rites. Certain forms, bearing the same name, have been observed by all, and observed because they were commanded by the same master. And it was, perhaps, one of the designs of our Saviour, when he instituted the ritual ordinances of our religion, to throw a chain round the whole body of his disciples, which, though its links were unseen, and its strength was unknown, would yet serve the purpose of binding them together.

It must be laid down as a principle, that religious rites, in order that they may produce the most beneficial effects, prevent abuses, and be in harmony with a pure and spiritual religion, must be *simple and few*

There rites must be simple *in their nature*, and simple *in the manner of observing them.* But to this necessary simplicity we are told that "too fatal enemies are opposed;—*mystery* and *splendor.*" The remarks on these subjects are so much to the point that we give them as they stand.

All the good effects which result from a simple manner of apprehending a religious ceremony are destroyed by mystery. To perform a rite, or to partake in it, with desirable effects on ourselves, we must understand what it means. We must have some knowledge of its object, before we can answer that object—at least if we have any thing to do with its operation; and if we have not, why engage in it at all? A mysterious ceremony is a waste of time, if it be not worse than a waste. It either overwhelms and stupifies the mind at the precise moment when the mind should have been unusually vigorous and active; or it absorbs those energies in barren astonishment, which ought to have been employed in practical reflection. A mysterious rite, as might be supposed, has some such influence as a magical spell, enchaining the best of the mental powers in an idle imprisonment, when they ought to be in pursuit of the worthiest achievements.

The necessary simplicity of religious rites is opposed likewise by splendour, which relates to the manner of performing them. Flaming altars, and bleeding victims, tapers, incense, and costly robes, are all but so many enticements to draw away the mind from charity and duty. It has been said that they elevate the thoughts, and kindle a glow of devotion. It may be so. But what is the nature of the elevation and the glow? Is it the elevation which aspires after what is noble and useful in character? Is it the glow which warms the heart with benevolence, and sympathy, and love to man? Is it not rather an elevation bewildered in its own flight, and a glow exhausted in its own burning? These confused and tumultuous and undefinable sensations are profitless; they bring no good thing to pass. And if they stopped here it would be well. But they are not merely unproductive to the votary, they deceive him. They have a lie in their right hand. They say to his heart—it is enough. They permit him to depart from the service satisfied with himself, and thinking that the Deity is satisfied with what he has done—when he ought to have departed with a determination to do more than he has ever yet accomplished, and anxious to gain the divine approbation by every moral exertion in his power. And even this is not the extent of the evil. He comes to the sacrifice, or the ceremony, with the mistaken idea that its forms will relieve him of a burthen of sin; and he goes away fatally convinced that they have done so. And what follows? He feels himself at liberty to sin again, because he knows where to find a refuge for crime, however accumulated, and a remedy for guilt, however aggravated.

That religious rites "may produce the good ends for which they are adopted they should also be few in number,—

A multiplicity of rites will be followed by evil consequences very similar to those, which arise from their splendour, and their mystery. Attention, value, merit, influence, efficacy, are all taken away from the ends, and given up to the means. Religion is naturally made to consist in its external institutions, when they present themselves so often, that there is no opportunity for attending to any thing else. The mind has no alternative; it must devote itself to guests who make such constant calls. They who are disposed to do any thing in the service of religion, are never prone to blame themselves for doing too little, in any shape. They are very unwilling to suppose that any labour, of any kind, will be labour lost. Of course that labour will be preferred, which is attended with the least real difficulty. It is easier to prepare a pageant than it is to overcome a rebellious propensity. Men will rend their garments, but not their hearts;—they will bow their knees, but not their pride; they will tear the flesh from their bodies, but not their bad passions from their souls. They are very ready with their altar service, lip service, eye service—any service, but the service of the heart and life. These corporeal acts, they vainly imagine, entitle them to a moral equivalent. "Wherefore have we fasted," say they, "and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" A natural deduction will be, that the more frequently, carefully, and expensively they are got up, the greater will be the claim for a spiritual return. He therefore who is hurried from a procession to a sacrifice, from a sacrifice to a lustration, and then to a feast and a fast, and then back again through the whole routine, is persuaded, and he must be persuaded, that he has surely done enough to please and propitiate heaven, and that these vain and empty observances are the substance and sum of religion. In truth he has neither time nor ability to extract any real improvement from ceremonies, which succeed each other so rapidly. The attention and the feelings are so often excited, that they are worn out by excitement, and last no longer than the exciting cause.—Even the false devotion, which rises upon clouds of incense, and burns with the flame of the sacrifice, vanishes with the last wreath of the column, dies with the last ember on the altar. In short, they who never hear of religion, though they may hear of it every hour, except in connexion with a ceremony, are almost forced into the belief that ceremony is religion, and that religion is nothing but ceremony.

From these considerations he draws inferences in favour of our own religion. "In the first place it has its instituted rites." "In the second place, these rites are both simple in nature, and few in number."

To those who deny that there is no mystery in the nature of christian ordinances, and that there should be splendor in their celebration, he replies:—

It is well that in this case there is an appeal, which cannot be denied, to an authority, which cannot be questioned nor overruled. It is altogether in vain to refer me to opinions however ancient, and to means however venerable, when I have before me the standard of revelation. There is no authority so old and so decisive as the Bible. Now it would be difficult to conceive any thing more simple and plain than the scripture account of the institutions of Baptism and the Lord's supper. When I read those sacred records, I can discover no intimation of unlocked designs, or supernatural operations, nor any requisitions of pomp and pageantry. But while I can see in them nothing which looks like a spell, or incantation, or magical influence of any kind, I gratefuliy acknowledge their moral influence and their moral utility. I gratefully acknowledge the benign authority, which these affecting rites are calculated to exert over the mind, temper, heart and habits; and the important share they may have in the great system of our discipline, which begins with our birth, and ends—we know not where—and which is to qualify us to hold communion with our God, and our Saviour, and the spirits of the just made perfect, in a temple not built with hands.

THEOLOGICAL SCHOOL.

The Association of the members of the Federal Street Society, [in this city,] for benevolent purposes, lately chose a committee to report on the subject of the application of the Directors of the Theological School at Cambridge.

A very able report has been presented, and since published.

The report gives a brief history of the Theological school, from its commencement, and a statement of its funds, and the manner in which the income from them is annually employed.

The amount of the annual income is $3890. Of this sum, $1040 is appropriated for the support of the Dexter Professor of Sacred Literature. $1650 for the assistance of indigent Theological students; leaving a balance of $1200, either to be added to the principal, or to go towards the salary of a new Professor. It is found however that the falling rate of interest will reduce this sum to $800 hereafter. This, it will be seen, is quite inadequate to the support even of a single Professor, whilst the interests of the Institution, and of our churches demand that there should be two new Professors, a new building, and the means of increasing the Theological Library.

The report then speaks of what we have repeatedly named as the most pressing want of the Institution, viz. a separate building for the theological students. Having alluded to this, as the principal object of the present application to the christian community, the Report proceeds with some remarks adapted to show the importance of the object, and to awaken a proper feeling in relation to it. These remarks are so much to the point, so just and so happily expressed that we cannot refrain from placing them before our readers. Alluding to the statements we have made, respecting the funds and the present wants of the institution, it says:

After these statements, we beg leave to offer a few considerations on the duty evidently resting on our churches, of extending a zealous patronage to the Theological Institution, and in particular to the object which now solicits their aid.

The education of young men for the christian ministry is the single object of this institution; and we trust that it is not necessary to speak of the importance of the ministry; for without insisting on the fact of its being instituted by God, we think that nothing can be plainer, than that if religion is to be perpetuated and diffused, there must be men set apart to make it their study, to spend their lives in explaining and enforcing it, and to be bonds of union to religious societies. Let christianity cease to be urged by living teachers; let no regular service collect men for social worship; let our churches be deserted and Sunday be given to labour or relaxation, and we take no hazard in predicting that an atheistical indifference to the Supreme Being would spread rapidly and sensibly through the community; nor would religion fall alone; the social and personal virtues would decline with it, and men would find too late that in prostrating God's altars, and putting to silence his ministers, they had loosened all the restraints of duty and all the bands of society.

The ministry then is needed, is indispensible; and how shall the best ministry be secured? Will it spring up of itself? Will fit guides in religion, the sublimest of all sciences, come to us self-taught. A very superficial view of the acquisitions and improvements which are necessary to the character of a good preacher and a faithful pastor, would suffice to show that no profession demands a more extensive and laborious preparation. But on this point one fact is decisive. Among the various denominations of christians, with perhaps the single exception of the Quakers, we find an increasing disposition to found and endow institutions for forming young men to meet the wants of their churches. And may it not be said, that the demand for well-educated ministers was never so great as at the present moment, when society is making rapid progress in general intelligence, and in just views of the purposes of the sacred office, and when of course the standard of ministerial endowments is constantly rising.

The question now offers itself, whether we, in this part of the country, which we trust is inferior to no other in intelligence or in respect to religion, will consent that the Institution, which is to furnish our spiritual guides, shall hold a low place among similar establishments, or shall want any means of accomplishing its important design? Let it be remembered that we are not called upon to endow a seminary merely for the good of others, but one on which this church and a large part of the churches with which we are most closely connected, are to depend for their future ministers. Are we willing that inferior men shall occupy our pulpits? Are we willing that the views of religion which we hold and praise, should be committed to men imperfectly trained for their office? Is it thus, that we shall discharge our debt to our children, to the cause of truth and to practical piety? Indeed, our churches have a direct and deep interest in the Theological Institution, and ought to espouse it as

their own cause, and to enrich it with all the means of doing good. Our connexion to it is intimate, and ought to be understood and felt as it never has been.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 26.

In the Boston Recorder & Telegraph of March 5 an article appeared in the form of a communication, headed, *Unitarianism and Atheism.* On examining the article, we find that it consists, in great part, of an extract from some ranting and blasphemous infidel writer, whose reasoning, the correspondent of the Recorder, in the fullness of his brotherly affection, and his disposition to deal kindly and fairly with his neighbor, represents as exactly coinciding with the reasoning used by Unitarians in support of their faith.

The argument of the Atheist is this,—the universe cannot be under the superintendence of an infinitely powerful wise and good being because it involves the greatest possible mysteries that such a being should allow any place in his creation for the folly, vice, and misery that are known to exist in this.

The Recorder has the assurance to tell us that the argument employed by this writer "is *essential* in the support of Unitarianism." This we deny decidedly and wholly. He alludes, undoubtedly, to the argument, sometimes used by Unitarians, that the doctrine of the trinity cannot be true because it contradicts the common sense of mankind to say that three are one, and one is three.

Now we maintain that the whole ground of the arguments is entirely dissimilar. The argument of the atheist is grounded on very limited and narrow views, and is altogether deceptive and unsound. The whole weight of his argument rests on the unjustly assumed and false principal, that the administration of a perfect being must be at all periods, and to its greatest extent directly instrumental to the happiness of all sensitive beings. But this, all must admit, is a short-sighted and falacious argument. It makes no allowance for the nature of man. It takes not into consideration the increased happiness of which temporary suffering renders him susceptible. And it insists, against the highest probabilities, and the most satisfactory deductions of reason, that the whole account shall be closed up here; that there shall be no hereafter where the inequalities and sufferings of the present shall be remedied and compensated. With equal reason might we say, that the medicine, which restores us from suffering, and the borders of the grave, to health and enjoyment, is a curse, because it was at first bitter to the taste;—and as well might we pronounce sentence on the skill and kindness of the Physician, while we are under the painful operation of his potions, in the first hour of disease.

This mystery and difficulty of the atheist, is then only pretended. It is plain that it has no foundation that may satisfy a fair and well-balanced mind.

The argument of the Unitarian is intirely dissimilar to this. The Atheistical argument has no force only by laying down false premises, and by *anticipating* results, or by limiting them to periods within his own narrow vision.

But the argument employed by the Unitarian is entirely logical and sound. It is grounded, as we may say, on the very constitution of the universe, as it rests on principles which can no more be controverted than truth can become falsehood, or than God can cease to exist. For it is a contradiction in terms, and an utter confusion and abuse of language, as well as a gross act of ingratitude for the noblest distinction of our nature, to pretend that one is three and three one. And though the Unitarian draws sufficient arguments for his faith from the *Scriptures*, and need not resort to the argument of *reason* yet, when used fairly and unsophistically, this certainly is an admissible and legitimate argument. And it is an argument, too, which is every day made use of, and appealed to in the interpretation of the scriptures, by every man, of whatever name or denomination, who seeks light and edification from their holy truths.

When the trinitarian Protestant reads the words of the Savior to his disciples, "take, eat; *this is my body,*" why does he not believe with the Catholic that the bread broken was the very body of Jesus? and why does he not believe with him that in *all instances* of the administration of the supper, the bread and wine are the identical body and blood of the Lord? He will answer, "because his *senses* and his *reason* teach him that it is absurd and inadmissible." If a sect should arise who should maintain (as a purely *literal* interpretation of the Scriptures would abundantly justify them in doing,) that the Deity has a corporeal nature, and bodily senses and organs, and that he is in his nature vindictive and revengeful,—why would the trinitarian Protestant come out against them with all the earnestness of a holy indignation, and condemn them as irreverent and blasphemous corrupters of the pure doctrines of religion, and as deserving severe and unqualified rebuke? His answer would be, "because the voice of natural reason is sufficient to have taught them, that wherever the texts which are supposed to inculcate such doctrines, may be found they are either no part of the genuine words of inspiration, or, if they are, they demand a different interpretation.

Every trinitarian writer of common honesty and fairness of mind, knows, and must confess, that he virtually resorts to this argument, and uses this principle in the interpretation of the Scripture, every day of his life.

But this is precisely the argument of the Unitarian whenever he thinks it necessary for the defence of his peculiar principles, 'which is not often,' to resort to it. When the *trinitarian* pretends that the Father and the Son are the *same Being*, the Unitarian replies that the plain and natural interpretation of nine tenths of Scripture is against it. But besides the argument from scripture, he feels that he has a right to resort also to the argument of reason, and he replies that wherever and how often soever the doctrine may seem to be inculcated, it *cannot* be true, for it is a contradiction in terms, and an impossibility in the nature of things; and that the passages which are supposed to teach it are either no part of the genuine word of God, or require of us a different interpretation. On this principle it is, that the Unitarian, when he reads the words of the Saviour, "I and my Father are one," (John x. 30) feels required to deny them a literal meaning, and to interpret them as alluding to unity of operation, purpose and affection, in conformity to the obvious and undisputed meaning of John xvii. 11, 21.

It will be observed that the argument of the Unitarian is not employed in reference to things *above* or *beyond the grasp* of reason, for he acknowledges we trust, with as much humility as any man, how feeble and limited are his powers; but it is employed only in reference to what *contradicts* reason and confounds and destroys all the known and acknowledged principles of human belief. And this he not only claims a right to do, but feels imperiously bound to do, inasmuch as he cannot allow known and acknowledged truths and principles to give place to doubtful and ill-supported speculations, without shrouding the light, and doing violence to the plain and imperious dictates of *elder revelation*, or without casting foul dishonour on that "inspiration of the Almighty," that "giveth him understanding."

Here then is the difference between Atheistical and Unitarian arguments.

Is it too much to intimate that nothing but a strong predisposition to find us in fault, and too great a readiness to dishonor us, with that honest part of the religious community who trust themselves implicitly to the guidance of approved leaders, could have induced the correspondent of the Recorder, to have coupled together things so obviously dissimilar?

This, it must be acknowledged, is an imperfection to which we are all too liable; and it is a tendency of mind, which every man who values the best graces of the christian character should steadily and constantly resist. We would not intimate that, in this instance, it may not have originally proceeded from a good motive. Perhaps it was from a sincere wish, by alarming the fears of common readers, to guard them against a principle of interpretation which was honestly believed to be of dangerous application.—But admitting that this was the writer's motive,—is it not still worthy of his consideration,—is it not his bonden duty to ask himself, whether he has not viewed the subject through a false or a perverted medium? and whether the means he has employed for accomplishing his supposed good end, were not unjustifiably harsh and intemperate, and utterly inconsistent with that first of christian virtues which "believeth all things, hopeth all things, endureth all things?"

If we could persuade ourselves that our correspondent who signs himself "*A Few Subscribers*," is really ignorant of the subject respecting which he inquires, and that his inquiries are made in the simplicity of an honest heart, we should have much pleasure in answering him. We may have misjudged, but till our views are altered respecting the spirit and motive of his communication, we shall feel that even in this passing notice, it has been honoured much beyond its claims.

Religious Fanaticism—A remarkable instance of the cruel and fatal effects of fanaticism was lately exhibited in the town of Sanbornton N. H. A young woman, was taken unwell, who belonged to a sect calling themselves Osgoodites, and who professed to have power to heal diseases. She was allowed by the leaders of the sect no other aid, during her severe illness, than their prayers, which were continued with singing &c. for three weeks, when they finally consented that a physician should be called. He was, however, called too late. She died in about three days afterward. Her infant child was buried without a coffin, and it is stated that she would have been burried in the same manner had not the more rational citizens interfered.

New Church in New York. We are happy in being able to inform our readers, that a new church, on liberal principles, is about to be erected in the city of New York. The accommodations in the Rev'd. Mr Ware's church are not sufficient for all who are desirous of attending a similar service. The ground for the new church has been purchased at the corner of Prince and Mercer streets.

Methodist College. An act of incorporation for a a college in Augusta, Kentucky, was obtained of the Legislature of that state in 1822. A handsome brick building for the accommodation of the students of this institution is in a state of forwardness. The college is established under the direction of the Methodist church, and by the express advice of the General Conference.

Original Communications.

FOR THE CHRISTIAN REGISTER.

REVIVALS No. VI.

I come now to the conluding objection of your correspondent Lucas, which is in these words, viz. "the lasting feuds, which they occasion, [i. e. revivals,] frequently leading to the removal of the minister, and the dissolution of the religious society, to become the prey of sectarians."

Your correspondent introduces this objection by saying it "deserves to be seriously considered," which proves that it has much weight in his mind.—It should have much weight with me if I believed it as your correspondent does. There must be some mistake.

It is not possible that such religious awakenings as I have seen, should produce the effects here ascribed to revivals by your correspondent. I have been personally acquainted with several, all of which proved the strengthening of the church and society, and, also, the increase of charity among the different sects of the vicinity! It is impossible that revivals, as they have been alluded to in these numbers, could produce the effects ascribed to this objection. That there are such revivals as are alluded to in these numbers, I am witness. If there be any other revival, which produces the mischievous results mentioned in this objection, it deserves the reprobation of every virtuous citizen. It would be an awakening of discord, not of love; a revival of a spirit of hostility and revenge, not of a spirit of seriousness and devotion.

I have never known any thing like it. I regret that intemperate zeal for some disputed doctrine, has at any time caused the removal of a minister, or a separation of the society, or discord among brethren. Such things have taken place, and while men have more than one name whereby to be saved, it is to be feared the same will again take place. But I had supposed they arose from causes independent of revivals. The objection under consideration leaves no doubt that there has been, at least, a connexion of time in the results, if there has been no connexion of the causes of revivals and parish divisions. If the reader never saw a case of this unhappy revival, I beg he will think, "the opposition and disgust" which a revival in a lukewarm neighbourhood unavoidably excites, has given rise to mistakes, and thus revivals have been charged with a fault that is foreign to them.

I can easily believe that this may have been sometimes the case. The warm feelings and engagedness of a revival necessarily begets opposition. There are usually scoffers of every grade, and revilers who say very hard things of those engaged in the revival, While the young convert finds it impossible to believe that those can be in any wise lovers of God and followers of the Lamb, who have no sympathy with him in the sorrow for his sins, joy for his hope of forgiveness, and gratitude to God and our Lord Jesus Christ for all his mercies. Each renounces the other. One is a fanatic, the other a hypocrite or scoffer—and thus they may come to have no more intercourse and fellowship with each other, than formerly existed between the Jews and Samaritans. I have never known a case of this unhappy character. If any exist I regret most deeply, that good men at this day, under a cloak of religion, should give loose to bitter passions, scandal, pride and revenge. Such a cloak has been assumed where there has been no revival, may be assumed in a revival without any new reproach upon revivals or upon religion.

The burden of the Apostle's preaching was Christ crucified. So in the revival this is that which breaks in peices the flinty heart of many sinners; and brings them to bow at the name of Jesus. A revival gives power and effect to the declaration of the Apostle:—"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye dispisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you."

Though revivals should occasion such feuds as were occasioned by this preaching of Paul, I am persuaded it would not appal the friends of Christianity. Yet this was a lasting and a bitter feud. "And the next sabbath day came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy—and stirred up the devout and *honourable* women, and the *chief* men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Mr Reed.....I have now done with the objections of your correspondent to revivals. If any one thinks revivals have been represented in these numbers as they should be and anciently were, rather than as they are actually found to exist, let him not reject the modern revival altogether, but strive to raise it to the highest standard of excellence. I have represented them as I have found them, and in no case have I been disappointed in their general results. They cultivate the purest christian graces, love to God, faith in our Lord Jesus Christ, communion of the Holy Spirit, and an active regard for the best interests of the whole human family. The revivals prove this; for where before there was lukewarmness, or inattention, or cold neglect to these graces, now, in the revival and ever afterwards there is found a diligent reading of the Scriptures, an enlisting under the banner of Jesus, morning and evening family devotions, a forsaking of sinful, vicious, or negligent habits, and a willingness to contribute by all means in their power not only to the necessities of the saints, but for the destitute of every language and country of the earth. May these fruits abound more and more until every heart is filled with love to God and to every fellow-creature.——Farewell. APOLLOS.

FOR THE CHRISTIAN REGISTER.

GOOD FRIDAY.

There are two events recorded in the history of our Saviour with attending circumstances of peculiar magnificence and sublimity—his Nativity, and Crucifixion. The first, was announced by the angel of the Lord to Shepherds abiding in the field by night; and there was with the angel a multitude of the heavenly host praising God in this triumphant pæan, glory to God in the highest, on earth peace, good will to men! The last was attested by a supernatural darkness over all the land of Judea;—the vail of the temple was rent in twain from the top to the bottom; the earth quaked, the rocks were rent, and the graves were opened! So awful was this exhibition of divine power, that the centurion and they that were with him watching Jesus confessed and said, Truly this was the Son of God!

The Friday of next week is the day almost universally appropriated throughout Christendom, as the anniversary of this event. I say almost universally, for except in our own country, and among some comparatively obscure sects on the other side of the Atlantic, Good Friday, is observed as one of the most solemn festivals of the christian church! it is the great fast day of Christians. Far be it from me to argue a necessity for it imposed by the Bible; but I have frequently wondered that among any of the followers of Jesus the anniversary of his Passion should pass unobserved. That amid the days of Popish usurpation, or the bitter persecutions of the English Holy mother church, spirits like those of our Puritan ancestors, should have avoided as a pestilence any thing which savoured of the power of the one or the other, is not strange; but those days are past. We their descendants whether of one sect or another meet as disciples of the same Lord,—allow each other the same hopes,—impart to each other the same consolations,—obey the same master,—acknowledge the same Head; and all that is hoped or desired on the subject of these remarks, is, that we might all unite in a *religious* observance of this solemn day. There are no reasons at present existing of any force against it; and those which have convinced the Greek, the Romish, the English churches of its propriety, might, if seriously considered, prove equally conclusive with the church universal.

It has been said, though I do not believe it, that our clergy are opposed to it. Why should they be? The labor of an additional sermon, surely, is not a sufficient terror to damp their zeal in their holy office. I would rather trust to the strength of their zeal, to their reverence for their Master's memory, to the same motives which prompt them to call their people monthly to the Lord's table, that they would at least *encourage* them to devote one day in the year, to the commemoration of the ignominious death and excruciating sufferings, whice he endured for their common and eternal welfare. We do not wish for that which many think the mere mumery of the Romish ritual. We would burn no incense—we would elevate no host. Our churches should not be hung in mourning, nor our priets clothed in sackcloth;—but many a pious and devout heart would come to the altar, and find its piety strengthened and its devotion animated by the associations of the day.

Nor is this all. I am not ashamed to urge as a further motive, that the respect and the gratitude which we feel for the Founder of our religion should suggest this observance. True indeed it is, that he is so highly exalted, that we can add nothing to his glory, and the very gratitude which we render him may in some degree be considered a selfish principle, since it will be a stepping-stone to our own final reward. But the agony and the shame of the cross was the harbinger of our salvation; Christ died that we might live,—the just for the unjust, the innocent for the guilty! And shall not the day on which this sacrifice was offered, be consecrated to its remembrance? To my mind there is something delightful in the thought, that at the same moment prayers and praises for the same blessings are rising to the Father of mercies, from countless fellow beings in every corner of Christendom; that on that day the Papist and the Protestant in every variety of climate and country under heaven, will go up to the altar, and with one consent offer up a becoming acknowledgement, for the inestimable love of God in the redemption by the word of his crucified Son! And I do esteem it in some good degree to be lamented, that we in this favoured land, blessed with a system of civil government peculiarly calculated for the full enjoyment of the distinctive privileges of the christian dispensation, should be backward to commemorate one of the most important and sublime events in the history of our Saviour's mission.

RELIGIOUS INTELLIGENCE.

An anonymous benefaction of *one thousand pounds*, was lately received by the Baptist Missionary Society of England, to be entered under the designation of an "Unprofitable Servant."

Switzerland.—At a late meeting of the students in theology, the Bishop of Basle earnestly exhorted the pupils of the Catholic persuasion "to preserve amity and good feeling with their Protestant class fellows, under pain of being refused ordination."

Female Protection Society.—Mrs. Fry, and some other ladies, have formed a society to afford temporary relief to females of good character, who may be destitute of employment. It more especially offers protection to young women in the following situations of life, who are capable of maintaining themselves, if employed.—shop women, teachers in schools, housekeepers, ladies' maids, and servants generally, of unimpeachable character, if out of place. When it is considered, that the first step in the career of the unfortunate females who frequent our streets, is often caused by the want of employment and its consequent pecuniary distress, the value of such an institution must be obvious to every humane and Christian mind.—*Lon. Chris. Observer.*

The following article of inteligence is contained in the Christian Enquirer of March 5th.

"We have been informed from a source that may be relied on, that, at a meeting of the Jersey Presbytery, the question "whether it be expedient *to preach the doctrine of election,*" was decided in the affirmative, by one majority only."

A Belfast paper of November last, has the following paragraph:—

"In our advertising columns, we this day find, that two Sermons, from the pen of the Rev Dr. Channing, a Clergyman of Boston, are reprinted from the American editions, and are for sale in this town."

Blackwood's Edingburgh Magazine for September last, ("a work," says a writer in the New York Christian Inquirer, which is not liable to be charged with a laxity of loyalty or orthordoxy") speaks in the following manner of the author of these sermons.

"Dr. Channing. This gentleman, without any question, may rank among the first sermonizers that ever lived. Such of his writings as have been published, are remarkable for simplicity, clearness and power. The diction of the heart not of the schools—it is, as it were, a language of his own—a visible thought."

General Intelligence.

IMPROVEMENT OF WOOL. The subject of increasing sheep, and improving their wool has excited considerable attention. A plan of an association for these purposes has been formed, and the names of some of our most respectable citizens, in the different states, have been affixed to it.

The duties and objects of the Society are described in the following article:—

"The duties of the society shall be—to find out the best breeds of sheep which now exist in the country, in order to ascertain the degree of perfection to which sheep have already been brought in the United States—to procure, so far as their means may enable them, from other countries, specimens of their best breeds, in order to ascertain how far the breeds now in this country, or any breeds mixed from them, will thrive and become productive in the eastern states—to disperse the different breeds over New-England, in order to ascertain what food and pasturage is best adapted to the different breeds—and, generally, by reports, essays, and otherwise to excite a spirit for the improvement of sheep and wool in every part of the country."

DISTURBANCES IN CUBA. The Baltimore American of March 18 states that Havana papers to March 5th have been received. The public mind appears to be in a state of fermentation, which it was thought would soon be brought to a crisis. A decree of Ferdinand against secret societies was put in force at Havana, Feb, 25.

The Following is a brief statement of the principal articles of the decree.

ART. 1. All secret societies whatever, of free-masons, Carbonari or others, are prohibited now and forever.

2. Those who belong or did belong to any lodge or other secret society, are to declare the same to the proper authorities—designate the lodge or lodges, denounce their associates and give up their diplomas, jewels, &c. &c.

3. Those who continue to belong to said societies, and do not make the required declaration are declared to be guilty of high treason.

4. The attestation of several witnesses to the same fact shall be considered as full proof of the guilt of the accused.

5, 7, 8 and 9. Point out the mode of proceeding against the offenders.

10. All persons holding any office of trust or profit under government shall, previous to their entering on their respective duties, make oath and declare, that that they do not nor ever have belonged to any lodge, secret society, either of free masons or others whatsoever; and that they deny the absurd principle that the people have the right of changing or altering the established forms of government.

11. The same formality shall be observed in regard to all universities, students, &c.

The 12, 13, 14, and 15 articles relate to priviledged persons, such as ecclesiastics, &c. none of whom are exempted from being obliged to delare weat they may know *or suspect* of secret societies or their members.

THE WEATHER AT SAVANNAH. We learn by the Savannah Georgian, received here yesterday, that the weather at that place, has been very severe. On the 3d inst—"the tide rose higher than on any other occasion, since the September gale of last year. Nearly the whole of Hutchison's Island opposite the city, was overflowed, and a great portion of the low er end of it, yet remains under water. The banks of the island, which have been repaired since the September gale, have been considerably injured, and the sugar cane planted by Mr. Spalding, has also suffered. Fig Island below the city was competely overflowed, but as the tide receded, was left partly dry. There is reason to fear that much damage has been done on the banks of the river, of which we are yet to learn—in which case the rice crop will be backward.

DEAF AND DUMB PERSONS.—The Lieut. Governor has given notice, in conformity with Resolves passed at the late session of the Legislature, that applications will be received from the parents or guardians of deaf and dumb persons, bebetween the ages of 14 and 25, for the procuring the support of such persons at the Hartford Asylum, at the expense of the Commonwealth. The application must be accompanied by a cetificate from the Selectmen of the town where the parent or guardian resides, setting forth that such parent or guardian is not able to defray the expense of the board and instruction at the asylum, of the deaf and dumb perso n for whom application is made. Six thousand dollars is appropriated anually out of the State Treasury for the support of the deaf and dumb of this State.

PROPOSED CANAL. A writer in the New-England Farmer, speaking of the proposed canal from Boston to Troy, states, among other things, that the distance from the termination of the Erie Canal to Boston is considerable less than to New-York; and that should a canal be constructed from Troy to Boston, the Western merchants and others interested, would prefer sending their produce to the latter place, as they would thereby save the expense and delay occasioned by unlading the boats at their entrance into the Hudson, which in order to proceed to New York must necessarily be done, as the Canal Boats are not suitable for navigation on large rivers.—This writer estimates the expense at from two to three millions of dollars, and has no doubt of the practicability of the measure. Should this project be carried into effect, and the Ohio Canal, (for which an act of incorporation has already been granted) be completed, a water communication will be opened through the interior of our country from Boston to the Mississippi River which like a chain, will bind the several States through which it passes, in an indissoluble union.
Statesman.

From the National Gazette.

[Extract of a letter received in this city.]

HAVANA, March 2.—The account of the acknowledgement of the independence of three of the South American States by the British Government, has excited extraordinary sensation here, particularly as it so immediately succeeds the intelligence of the annihilation of the Spanish power in Peru, which thus establishes *de facto* the complete independence of all that continent. The inhabitants are naturally very anxious respecting their future destiny in this new, allthough not unexpected turn of affairs, and a gentleman of respectapility is deputed to proceed to Spain in behalf of the Island to treat upon its best interests. A lawless, senless tribe, principally natives without influence and without property, still speak in repeated but low murmurs about independence, but the mass of talent and property, dread any innovation on accout of the slave population, which makes a difference of circumstances in this colony from those of every other which has shaken off the Spanish authority.

"Should France follow England in the acknowledgement of Independence there is great confidence entertained, that her influence will oblige the Court of Spain to make the acknowledgement also, than which nothing could be more desirable, because favoured as this iland is by the non-interference of Spain, in her local institutions, and in the enjoyment of peace once more with the new and independent States, no country bids fairer towards advancement and prosperiy than this, from the immense agricultural resources and her unrivaled position for all the purposes of navigation and commerce."

LAKE NAVIGATION. Lake Erie is now entirely open, and so free of ice that navigation would not be in the least impeded by it—a circumstance very rare at so early a day. The average time of its opening, for the last six years, has been from the sixth to the tenth of May—two months later than the present season. The whole winter has been so mild that very little ice has been formed, and that little was too thin to withstand the approach of Spring. *Buffalo Journal.*

GOV. CLINTON'S LETTER.

The following is a copy of the letter of Gov. Clinton, to President Adams, in reply to his communication acquainting him with his appointment to the British Court:—

Albany, February 25, 1825.

SIR—I feel most sensibly the honor conferred on me by your communication of the 18th inst.; and I receive this expression of your good opinion with a correspondent spirit:—But having recently accepted from the people of this State the highest office in their power, I cannot, consistently with my sense of duty, retire from it, until I have had an ample opportunity of evincing my gratitude and my devotion to their interests.

I assure you, Sir, that it will afford me the highest gratification, in my present situation, to aid you in your patriotic efforts, and to witness the auspicious influence of your administration on the best interests of our country.

I have the honour to be, with perfect respect, your most obedient servant, DE WITT CLINTON.

The Hon. John Quincy Adams, Washington.

NEW-HAMPSHIRE. The Portsmouth Journal states, that Governor Morrill is re-elected without opposition; but an entire change has been made in his council, which will consist of Messrs. Boardman, Hoit, Wallace, Ward, and Keith. Some changes are made in the Senate, and in the House of Representative a very considerable one has been effected, though not greater than was expected.

It is understood that a court of enquiry is about to be instituted, at the request of Com. Porter, to investigate his conduct in regard to certain matters referred in letters of Mr. Randal and Mr. Mountain, officially transmited to Congress at the last session, touching the transportation of specie by vessels of the United States, &c. We have not heard when or where the Court is to assemble.

Concerning the Faxardo affair, which was made the occasion of the Commodore's return we have not heard of any thing further except that it is to undergo an investigation
National Intelligencer

The operation of tapping the head for water on the brain, was perfomed by Surgeon Gray, of this town(Galway), on Monday last, on a child nine months old. He drew off more than ten ounces of water, which gave the child great relief. Should the child even *not* recover, which, from the generally diseased and deformed state of the body, is perhaps not to be wished for, yet we think the peformance of such operations should be made public, as they may lead to more successful practice in that very unmanagible disease.

MEDICAL POLICE.—An apotheeary at Paris has recently been condemned to pay a fine 3000 francs, for having sold half an ounce of arsenic, without taking, as the law directs, the name and residence of the purchaser, as well as the use intended to be made of the arsenic. On the trial it appeared that no bad use had been made of the article, yet the Judge declared that the law was imperative.

The first export of wool from England for two centuries, took place in December last; fifty bags of coarse wool were exported to this country; the export of wool has been prohibited for two hundred years in England, until the last session of Parliament, when a bill was passed allowing the export of wool on the payment of a duty of one penny per pound;—under this act the above export took place. *Am. Farmer.*

GROWTH OF THE WEST. The vilage of Rochester, situated in the township of Gates, N. Y. at the falls of the Genesee river, was first surveyed into lots in 1811. Its settlement commenced in 1812, and has improved rapidly from 1814 until the present time In 1818 the village contained 1049 inhabitants; in 1820, 1502; 1822, 2700; in 1824, 4274. The Erie Canal passes through Rochester at a distance of 180 miles from Utica and 268 from Albany. Buffalo, a port at the outlet of the upper lake navigation and the entrance of the great western canal, is 94 miles on the canal tract from Rochester, which is probably buefited from the whole lenth of the canal, 364 mile. The water power is e ployed at Rochester in different manufacturing and mechanical operations. The village has several scientific institutions, and edifices are erected for various denominations of Christians.

The cities of Philadelphia and Baltimore are increasing in business. The Philadelphia Gazette states that more business was done in that city in February, than during any month of the preceeding ten years. The demand for *domestic* especially was so brisk that it is said some of our principal houses were nearly emptied of goods. In Baltimore nearly one hundred houses are building and property in some situations has doubled in value in the course of a few months.

CLINTON VASES.—Two beautiful silver Vases have been presented by the merchants of Pearl street, New York, to the Hon. De Witt Clinton, in testimony of their gratitude for his public services. The N. Y. Statesman contains a particular description of them. They cost 3500 dollars, and are said to be splendidly beautiful and highly finished specimens of taste, art, and skill. The form of them is copied from the celebrated antique vase, found among the ruins of the Villa of Adrian, and now in the possession of the earl of Warwick. They are ornamented with a variety of figures, in *bas relief*, which represent scenes upon the Grand Canal, or allegorical illustrations of the progress of the arts and sciences. One of the vases contains the following inscription:—

"To the Honourable DE WITT CLINTON, who has developed the resources of the State of New York, and enobled her character, the Merchants of Pearl street offer this testimony of their gratitude and respect."

The other has this inscription:—

"To the Honorable DE WITT CLINTON, whose claim to the proud title of Public Benefactor is founded on those magnificent works, the Nothern and Western Canals."
Sal. Gaz.

INTERNAL IMPROVEMENTS. The Boston Patriot, afte speaking of the great Canal at New York, and of the other Canals begun and projected by that prosperous state, very commendably endeavours to excite a spirit of enterprize on the subject among our own citizens

When New York has done so much to encourage us by her success, may we not hope that New England at least will make the effort to develop her own resources, by opening channels of internal commerce between the interior and the seaboard?

AFRICAN COLONY. We extract the following account of the African Colony at Cape Mesurado, from the National Intelligencer.

Besides the public buildings and improvements, which are extensive, one store-house, about a dozen frame houses, and nearly 40 log buildings have lately been built, or are building, all covered with shingles obtained in the settlement.—Nearly every proprietor of lands, single women not excepted, has a dwelling well advanced, and several are nearly completed. Two houses of worship are building, the one by the Methodists, the other by the Baptists. There is a school for boys, another for girls, a third, an evening school for adults.

The discovery of indigenuous Coffee on that coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the Colony. Indigo bears full ten cuttings in the year, and its culture is extending.

The population of the colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last 6 months, and those from old age.

PRIZE QUESTIONS. The editors of the Carolina Journal of Medicine, Science and Agriculture have offered medals of $20 value, or books, for the best essay "on the bilious remittent fever," and "on the best method of draining marsh and swamp lands, and fitting them for cultivation." Essays to be sent (post paid) on or before November next.

The bill removing the seat of Government to Donaldsonville, has passed both houses of the Louisana Legislature, and thirty thousand dollars have been appropriated for the erection of suitable buildings.

Two thousand two hundred and ninety-nine pounds, being the entire profits of the London Baptist Magazine for the last 11 years, have been distributed during that time among the widows of Baptist Clergymen.

About twelve months since several depredations were committed upon the way-mail route between Philadelphia and Baltimore. Letters from Chester state, that William Burton, an apprentice to the then postmaster, has acknowledged that he committed those depredations, and five hundred dollars have been recovered from him.

Gen. Lafayette was at Camden, S. C. on the 9th inst. and assisted at the Masonic Ceremonies in laying the corner stone of a Granite Monument to his Fellow Soldier, De Kalb.—The General was expected to arrive at Charleston on the 14th.

MISSING VESSELS. The ship Ulverstone, Corner, which sailed from Liverpool about the first of December last, for Savannah, has never arrived. The ship Cotton Plant, Fash, sailed from Savannah for this port on the 16th of January, and of which nothing has been heard. We are apprehensive that both these vessels have been lost. *N. Y. Paper.*

The committee on the subject of taxes, from the Legislature of New York, have reported that, "it is inexpedient to make any alteration in the law for assessment and collection of taxes, as probably "taxes will in a short time, be entirely dispensed with."

In Virginia lately the overseer of a plantation shot a slave who had struck him four days before while correcting him.—The overseer afterwards wounded another slave and threatened a white man for interfering. He has been arrested.

ALLIED POWERS. It is pleasant to perceive, as we do in the following paragraph from a Madrid paper, that the members of the Holy Alliance already sensible that it is time to pay some respect to the sentiment of their people.

It is reported the Allied Powers have informed our Government that they are not in a position to assist in the re-conquest of South America—and that the sentiment of their people are against the enterprize.

SMOKING. 'What harm is there in a pipe?' says young Puffwell. "None, that I know of," replies his companion, "except that smoking induces drinking—drinking induces intoxication—intoxication induces the bile—bile induces the jaundice—jaundice leads to dropsy—and dropsy terminates in death." Put that in your pipe and smoke it.

NEW YORK CANALS. It is estimated on official and substantial data, that the tolls of the New York Canals will amount to the sum of a million of dollars per annum in 1826.

The Vermont Gazette states that an extensive bed of Iron Ore has been discovered in the south part of Dorset. The quality is such that a horse shoe has been wrought in a blacksmith's fire directly from the Ore.

The steam-boat Connecticut performed her last passage from New York to Providence, in 18 1-2 hours, the shortest time the distance has been ever run.

WEBSTER'S DICTIONARY. Noah Webster, Esq. is now in Europe superintending the publication of his large Dictionary, a copy right of which he has secured in this country.—The following is the title of the work:

"A Dictionary of the English Language, containing—1. The words used by the English nation and their descendants, from the age of Gower, to the present time; forming the most complete vocabulary of the language ever published.—2. A development of the origin and primary sense of the word, as far as these have been discovered, with a new exhibition of affinities between the English and other languages. 3. Definitions of words more full, precise, and technical, than those of preceding lexicographers; illustrated by numerous examples. 4. The addition of new words which the modern discoveries and improvements in the sciences and arts, have introduced into respectable use. To which is added in a separate volume, a Synopsis of the principal uncompounded or elementary words, in more than twenty different languages, alphabetically arranged, with numerous references to their respective affinities."

NEW-YORK, March 22. We understand that several Spaniards have recently arrived here from Cuba, in consequence of the establishment of a Military Commission in this Island, after the plan of those lately formed in Spain, for the detection and punishment of all persons suspected of liberal principles. Many of the arrests, imprisonments, &c. which, have taken place in that country for some months past, have been effected by assemblies of this description, and similar scenes may be expected at Cuba. Gov. Vives has heretofore been considered a man of moderation and liberality; but in submitting to be the instrument for effecting the unprincipled designs of Ferdinand, he appears to have lost his claim to such a charac ter. *D. Adv.*

The University of Virginia was opened on the 14th inst. with the prospect of having soon as many students as can be accomodated in the present buildings. *B. D. Adv.*

ERRATUM. In the last number of the Christian Register, in the last paragraph of the article signed Lucas, for "oppposed to these *meetings*," read "opposed to these *measures*."

ORDAINED.

Rev Theodore Edson, of Chelmsford, and Rev B. C. Cutler, of Quincy, were ordained Priests by the Rt. Rev A. V. Griswold, Bishop of the Eastern Diocese, at St. Ann's Church, East Chelmnsford, on Wednesday last.

On Sunday, March 13, at St Paul's Church in this town, the Rev. Mr Muenscher, of Leicester, was admitted by Right Rev. Bishop Griswold, to the holy order of Priests.

On Thursday, George Richardson, A. M. of New Hampton, in New Hampshire, was admitted to deacon's orders, in the same church.

The Rev Lot Rider, Jr. was ordained at Monson, (Me.) on the 9th instant, as Pastor of the Congregational Church in that place. Sermon by Rev Professor Smith, of the Theological Seminary in Bangor.

At Charlemont, on Wednesday, the 16th inst. Mr Wales Tileston was ordained pastor over the Congregational Church and Society in that place. Introductory Prayer by Rev Mr Miller, of Heath; Sermon by Rev Mr Sprague, of West Springfield; Consecrating Prayer by the Rev Mr Grout, of Hawley; Charge by the Rev T. Packark, D. D. of Shelburne; Right Hand of Fellowship by Rev Mr Clarke, of Buckland; Address to the Church and Society by Rev Mr Lord, of Williamsburgh; Concluding Prayer by Rev Mr Hallock, of Plainfield; Benediction by the Pastor.

MARRIAGES.

In Nashville, Tenn, Mr William A. Elchburn, of Nashville, to Miss Catherine M. Stearns, daughter of the late Mr David Stearns, merchant, of Charlestown, Mass.

In New Charleston, Me. Mr Erastus Briggs to Miss Cyntha Holden.

In Worcester, Mr Joseph Patch to Mrs Polly Keys.

In New Bedford, Mr Jonathan Bates to Miss Sarah Ann Bates.

In Canton, by the Rev Benjamin Huntoon, Elijah Atherton, Esq. to Mrs Harriet Drake.

In Taunton, Mr Rodney Grinnell, to Miss Betsey Washburn.—Mr Sylvester Burt, to Miss Susan Spinney.

In Raynham Mr Simeon Williams, of Taunton, to Miss Eliza Ann Leonard, of Raynham.

DEATHS.

In this city, on Saturday morning last, Mr William Cordwell, aged 62.—Miss Mary Randge, aged 28.—Mr Thomas Pierce, aged 39.

At Woahoo, one of the Sandwich Islands, on the 21st of June, 1824, Mr Oliver Prescott, Jr. son of O. Prescott, M. D. of Newburyport.

In South Bridgewater, Widow Hannah Hooper, aged 89

There died in little Compton, R. I. in January and February last, six persons, whose ages amounted to 566 years Eldest upwards of 100—youngest 81.

In Hingham, Deacon Robert Cushing, aged 69, a man beloved and respected by all who knew him.

In North Bridgewater, Mrs Sarah Packard, relict of the late Lemuel P. Esq. aged 74.

In Hartford, Rev Abel Flint, D. D. aged 60, late pastor of the second church in that city.

In East Bridgewater, 1st instant, Mrs Persis Howard, aged 73, widow of Mr Caleb Howard.

Drowned, in this city, on Tuesday last, Charles B. Sumner, son of Bradford Sumner, Esq. aged 7 years.

Drowned, at Portsmouth, Mrs Abagail Woods, wife of Mr Jeremiah Woods, aged 33.

In Bedford, Mr Edward Dickson, formerly of Cambridge, aged 33.

In Framingham, on Monday last, Capt. John Nurse, aged 42.

In Worcester, Samuel Flagg, Esq. aged 50.

WEEKLY REPORT OF DEATHS IN BOSTON.

March 9.—John A. Shaw, 42; Harriet T. Hudson, 24; Eliza Smith, 20. 10th.—Mery Cassell, 32. 11th.—Nancy Upham; William Abberback. 55. 12th.—John Whalen. 13th.—Paulina Ballard, 3; Eleanor Cassey, 10 mo.; Sarah Williston, 7 weeks; Lydia Antoni. 14th.—Susan Delany, 38; Betsey Tucker, 35; Ann Maria Fox, 6 months; Moses F. Pike. 15th.—James W. Hauthwat, 16 mo. 16th.—Eunice Parker, 57; Lucius Doolittle, 2; William Henry Emes, 9 mo. 17th.—Child of William Prescott, 5 days; Timothy Hunt, 52. 18th.—William Honner.

MONITORIAL SCHOOL.

THE afternoon School, which was discontinued during the winter months, will be opened on the first Monday of April, under the care of Miss D. L. DIX, for instruction in Needle-work and Drawing on the plan of Mutual Instruction This system, improved as it has been, combines a knowledge of the theory, with all the practical application consequent upon teaching as well as learning. The Pupils will be carefully instructed in cutting and fitting their own work.

The Morning School for Instruction in all the other branches of a good education, is continued as usual under the care of Mr. Wm. C. FOWLE. The income of the Morning School renders any additional charge for the afternoon School unnecessary. Application for admission may be made at the School Room, Washington-court.

JAMES SAVAGE,
JONATHAN PHILLIPS,
FRANCIS J. OLIVER,
JOHN S. FOSTER.
} TRUSTEES.

ASTRONOMICAL LECTURES.

THE Subject of Mr CHICKERING'S Lecture on Tuesday evening next, will be the Phenomena of the *Earth*,—its *Figure*,—its *Motion*,—*Day* and *Night*,—the *Seasons*, &c. and on Friday evening next, *Eclipses*,—Tides,—the planets Mars, Vesta, Juno, Ceres and Pallas. The Lectures will begin at Seven o'clock, at the Pantheon.

☞ Admittance by applying at the door. March 26.

LAFAYETTE,

Or, Disinterested Benevolence.

THIS day published at the Office of the CHRISTIAN REGISTER and for sale at the different Book-stores, a Moral Tale for Youth, pp. 36 18mo. Price 10 cents single copies.

The object of this little work is to answer the inquiry of children and youth, *Why is so much honor paid to Lafayette?* several incidents of his life are introduced, some anecdotes of his various inerviews with his old companions in arms are related and his disinterestedness, integrity, generosity and valor, are exemplified. March 19.

BIBLE NEWS.

JUST Published by Thomas B. Wait, and for Sale at the Christian Register Office, and by Richardson & Lord, and Cummings Hilliard and Co. Bible News: or, Sacred Truths relating to the living God, his only Son, and Holy Spirit, illustrated and defended, in a continued series of letters and inquiries.

"But to us there is but one God the Father." ST. PAUL.
"This is my beloved Son." JEHOVAH.
"God anointed Jesus of Nazareth with the Holy Ghost." ST. PETER.

To which is added a respectful address to the Trinitarian Clergy, relating to their manner of treating opponents.
By Noah Worcester. D. D. Third Edition.

THE BADGE.

"THE BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "THE FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞ For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

MORAL AND RELIGIOUS TRACTS.

A large assortment of Moral and Religious Tracts may be obtained at the Counting Room of the Christian Register, Congress Street. Among them are the following. First, Second and Third parts of the Geneva Catechism—Catechism compiled by the Worcester Association of Ministers.

Channing's Sermon on the duties of Children.
Bancroft's Sermon on the duties of Parents.
Colman's Sermon—The Sentiments which should accompany the baptism of Children.
Wellbeloved's Devotional Exercises, for young persons.

HYMN BOOK.

THE Counting Room of the Christian Register is the Depository of the New York Collection of *Psalms and Hymns*, where they may be obtained at wholesale prices.

☞ Orders to be directed to the editor of the Christian Register. March 12.

BOOKS

LATELY published and for sale by CUMMNGS, HILLIARD & Co.

PRIOR'S LIFE OF BURKE; with specimen's of his Poetry and Letters, and an estimate of his genius and talent, compared with those of his great cotemporaries. 1 vol. 8vo.

STANHOPE'S GREECE, in 1823 and 1824. 1 vol. 8vo,

COLUMBIA; its present state in respect of Climate, Soil. Productions, Population, Government, Commerce, Revenue, Manufactures, Arts, Literature, Manners, Education, and Inducements to Emigration, &c. &c. By Col. Francis Hall.—1 vol. 12mo.

DALLAS' RECOLLECTIONS OF LORD BYRON; exhibiting his Early Character and Opinion, detailing the progress of his Literary Career, and including various unpublished passages of his Works, &c. &c.

FIVE THOUSAND RECEIPTS, in all Useful and Domestic Arts. By Colin McKenzie, author of One Thousand Experiments Manufactures and Chemistry. 1 vol. 8vo.

THEODORE, and other Poems, by Campbell.

THE ALBUM, &c. &c. Feb. 25.

WARE'S ADDRESS

THE ADDRESS of JOHN WARE M. D. before the Massachusetts Peace Society, is for sale at this office.

Miscellaneous.

THE SLAVE TRADE.

The brig James, Capt. Pince, has arrived at Milford Haven, from the coast of Guinea. Capt. Pince left Bonny about the middle of Sept. in company with a brig under French colors, with about 500 slaves on board, supposed for the West India Islands, and to be smuggled in there. About 1st of Sept. a French corvettte, with 22 guns, and a large number of men (about 40 of whom were English sailors) sailed from Bonny, with upwards of 600 slaves for the Isle of Bourbon. Captain Pince was informed that her captain was an officer in the French Navy. About ten days before Capt. P. sailed, three fine large first-class brigs arrived at Nantes; they were just off the stocks, and intended each to take upwards of 500 slaves.—During the time Captain Pince, was at Bonny, about twenty slave ships were there under French colors.—At the time of Capt. Pince's sailing, Papple, the King of Bonny, was going to offer up a human sacrifice;—the victim selected in this instance to be immolated was a fine lad about eighteen years of age; and such was the barbarous ignorance and superstition of those poor unenlightened Africans, that this lad (after being exercised by the priests) was persuaded to believe, that his sacrifice would be an acceptable offering to the Deity; that he should be instantly transported to everlasting happiness, and voluntarily offered himself to be drowned. Capt Pince left Pince's Island on the 5th of October, in company with H. M. Ship Maidstone, Commodre Bullen, who with his officers and ship's crew were all in good health. On the 3d of October, Commodore Bullen captured, and then had in tow, a Portuguese brig with about 500 slaves, packed under her deck, on her deck, and in her boats, like beasts, and in a situation too horrible for description; when captured she was on her passage for the Brazils. Commodore Bullen has ordered her for Sierra Leone for condemnation.

UNIVERSITY OF VIRGINIA.

The following account of this Institution, whose operations commenced on the first of March, is from the Boston Daily Advertiser.

It is divided into eight schools.— 1 of Ancient Languages; 2 Modern Laaguages; 3 Mathematics; 4 Natural Philosophy; 5 Natural History; 6 Moral Philosophy; 7 Anatomy and Medicine; 8 Law. Every student will be at liberty to attend such of the Professors, and such only, as he choses. The fees were established for a term of ten months and a half, from Feb. 1, to Dec. 15, as follows: For diet, to be paid to the keepers of the hotels, $100; to the University, for dormitories, and use of public building, $23; to the Professors, $50 if a single one is attended, $30 each if two are attended, and $25 each if three. From these rates a deduction of one eighth is to be made for the present term, in consequence of the postponement, for five weeks of the period of commencement. Dormitories are provided for the accommodation of two hundred and eighteen students, two in each.

The following advertisement of the Proctor of the University, shows the terms on which students will be admitted.

"To be received into the school of Ancient Languages, the applicant must be qualified to commence reading the higher Latin classics, and in some degree in Greek, if he proposes to enter that class. For admission into the school of Mathematics or Natural Philosophy, he must be an adept in the several branches of numerical arithmetic, that is to say, in the first elementary operations in the Rule of Three, in its different forms, in Vulgar and Decimal Fractions, and Extraction of the Square Root: and to enter any school, he must be sixteen years of age, rigorously proved. The Hotels provided in the range of the other buildings, are let to housekeepers of the most respectable character, who will diet the students, each with the person he choses, to the end of the term, at the price before mentioned. They are to find their own bedding, fuel, candles, and washing; for all of which, however, they may probably be able to make arrangements with the keepers of the hotel of their choice, or otherwise as they please. Tuition fees must be paid in advance to the Proctor, on whose receipt alone the student will be admitted to enter a School."

HISTORY OF MASSACHUSETTS.

In our last we gave a short notice of Mr Bradford's History just published. The following paragraph respecting this work is from the New-England Palladium of the 18th instant

The second volume of the History of this State, from the pen of Alden Bradford, Esq. was published a few days since by Messrs. Wells & Lilly. This volume embraces a very interesting period—that of the Revolutionary War—respecting all the events of which and the actors therein, it is the duty of every American, and for the benefit of every foreigner, to be correctly informed. This History has an advantage over many others, it can be read with perfect confidence in its facts, its contents can be committed to memory, and its statements quoted and used, without the smallest hazard of their being contradicted or questioned. It is of the first importance in the economy of reading, that we should ascertain the character of our books; and that we should occupy our minds with nothing but what is proper to be retained. Mr Bradford has had uncommon opportunities of access to documents, and he has industriously and faithfully improved them to enrich his History. The young should be encouraged in this species of highly useful reading, and diverted from those frivolous pursuits, which profit them nothing, even when they are not pernicious.

Barry in some dispute with Burke on the subject of the arts, quoted an opinion in direct opposition to Burke, from an able though synonymous work, which had then lately appeared. This work was the celebrated "Essay on the Sublime and Beautiful," which Burke, who was playing with the subject and debating for victory, immediately condemned as a theoretical romance, of no sufficient merit to be quoted as an authority. Barry, who had been captivated with the style and language, and had been at the pains of transcribing throughout, doubly incensed at the injustice done to the work, and the unintended slight on his own judgment, fell into a rage in its defence, which Burke thought necessary, and was ready enough to appease, by confessing himself the author. The contest ended in Barry's running to embrace him, and showing him the copy of the work which he had been at the pains of transcribing.

From the New-York Statesman.

Choctaw Execution. In the spring of 1821, I was on the banks of the Missisippi. Two families, from the Choctaw nation, arrived at the river, on their way to Arkansas, on a hunting excursion. At night they sold a haunch of venison to a white man for whiskey, and all soon became intoxicated. In this state one killed another and concealed the body in the swamp. In the morning, when the murdered man was found missing, his antagonist said I am a true Choctaw, I have killed my brother, and when the sun is at meridian, I will pay the forfeit of my life. He then went out and shewed them the body, and the grave was dug and the Indian buried. At noon, the murder's grave having been dug by the side of the Indian he had killed, his mother laid him in it to see if it was of sufficient dimensions. It being found so, he tied his gun to a tree so that the muzzle was elevated to his heart and his toe could touch the trigger, first having fired it a number of times in the air to see if it was in good order. Just before the time appointed, the women sung the death song, and slapping him on the shoulder, pointed to his father, the sun, to whom he would soon go. But when the time came, he felt of his heart and looked at the grave and his gun, and appeared unwilling to make the sacrifice. It was then his brother stepped up to him, seized him violently by the arm and said, Will you disgrace our family and the nation? Do you think the great spirit loves the feeble coward? I will wipe off the stain from my family, and permit you to live a coward and a murderer. His brother was about stepping to the gun, when, taking courage, he rushed before him, shook his hand and that of his mother, pulled the trigger, and was soon wrapped in his blanket with his hunting apparatus, and buried by the side of the Indian he had murdered. X.

LAFAYETTE.

In the last number of the Edingburgh Review are the following liberal observations on the reception of Gen. Lafayette in this country:

"If a contrast were wanted to the servile spirit displayed by the French Royalists in the present day, we should look to the interesting spectacle now exhibiting by the American people, of honest and enlightened affection for their ancient benefactor and fellow soldier to the cause of freedom. We will own that, to us, there is something peculiarly touching in the enthusiasm which that great nation has shown upon the arrival of the truly venerable person who seeks, in their affections, a temporary refuge from the persecution of his own government. No man can be named who has, through a long life, acted with more undeviating integrity, and who, with more strict consistency has pursued his course of devotion to the sacred cause of liberty, and opposed all despotism, whether exercised by the genius of Napolaon, or by those successors to his throne, whose powers form so mighty a contrast with their stations. Lafayette may have fallen into errors; in flying from one danger, he did not perceive that liberty might have a double hazard to encounter, both from oppression and conquest; but faults he has never been charged with by any whose good opinion deserves his regard; and the honors which he had received in America are as entirely due to the inflexible virtue of his riper years, and his willing sacrifice of himself on all occasions to the cause of liberty in his own country, as they are peculiarly fit to hail his appearance in a country which the generous devotion of his younger days had helped to make a powerful State of a few dependent colonies. No friend of liberal principles can feel any thing but sympathy and pride in following the progress of this great patriot through the United States, even where its details are recorded by the most ordinary chronicles of the times."

Duelling. At the present (or recent) session of the Legislature of Missouri, a bill passed both houses "*to prevent duelling*," annexing to that offence the punishment of *whipping*. This bill the Governor returned, with objections, which appear to us to be conclusive, at the same time expressing, in the following terms, his opinion regarding the practice itself:

"I am happy on this occasion to record my utter detestation and abhorrence of duelling. My duty to my God, to my neighbours, and to myself, would compel me, in my private as in my public capacity, to discountenance and put down, if possible, so barbarous and so impious a practice."

The bill, thus returned by the Governor, was reconsidered and again passed in the Senate by the requisite majority of two thirds of that body; but it failed to receive a like majority in the House of Representatives, and therefore has not become a law.

Int.

STATISTICS OF BRAZIL.

The following accounts, if correct, evince the wealth, the power, and the resources of the Brazilian empire. The population of the nineteen provinces which compose it, amounts to upwards of four millions. In this census, it is to be lamented that there are more that two millions of slaves. The regular army of Brazil amounts to between twenty-five and thirty thousand men; its militia to fifty thousand.—The revenue of the empire is estimated at nearly £3,000,000 sterling; In the year 1824, it is estimated at 95,000,000 francs, or nearly £4,000,000 sterling. The vast extent of land belonging to the nation, permits Brazil, by their sale, to redeem its debt, without imposing burthens on the people. From the king's arrival in 1808, to his departure in 1820, the revenue was in a regularly progressive state, and during that period, from fourteen millions to sixty-one millions of francs annually.

Mothers, see to your daughters. A Philadelphia Physician, in a letter to a lady, on the deleterious effect of wearing corsets, has the following remarks: "I anticipate the happy period when the fairest portion of the fair creation will step forth unincumbered with slabs of walnut, and ties of whalebone. The constitution of our females must be excellent, to withstand, in any tolerable degree, the terrible inflictions of the corset eight long hours every day. No other animal could survive it. Take the honest ox, and enclose his sides with hoop-poles, put an oaken plank beneath him and gird the whole with a bed-cord, and demand of him labor. He would labor indeed, but it would be for breath."—*Extract.*

On Thursday, January 21, the beautiful steam-boat Telica made her first essay in the waters of the Mercy. The Telica is bound to the Pacific, and destined to open a communication along the western shores of the new world. No doubt can be entertained of the importance of this novel speculation; the vessel, the machinery, the accommodation, the practical knowledge of Mr Metrovich, under whose immediate inspection the vessel has been built and equipped, all combine to ensure to the Telica one of those voyages to the Pacific ocean that will exceed, in every point of view, all its tardy predecessors.

Curious Bequest. A Bachelor Gentleman who came from England a few months ago, lately died in he neighbourhood of New York, and has directed by Will, that the whole of his personal property, amounting to about $20,000, after the payment of 200l. on legacies to his servants, consisting of a female, with him at the time of his decease, and a boy who left him a short time since, be equally divided between ten of the oldest maids resident within ten miles of his late and native abode in England. *National Advocate.*

DEFERRED ARTICLES.

Indian Treaty. The National Intelligencer of Friday contains a ratified Treaty concluded at the Indian Springs, on the 14th of February, 1825, between the United States and the Creek Indians. By this Treaty the Creek Indians agree to cede to the United States all the lands lying within the boundary of the State of Georgia, occupied by said nation, or to which said nation has a claim, and, also, all other lands which they now occupy, or to which they have title or claim, lying north and west of a line to be run from the principal falls upon the Chatauhoache River above Cowetau town, to Ocfuskee old Town upon the Tallapoosa,

Sloops of War. The Commissioners of the Navy have given notice that they will receive proposals, for seven complete frames to be set to moulds for sloops of war, and for 17000 cubic feet of promiscuous timber, of Live Oak, to be delivered, at the Navy Yards, near Portsmouth, N. H. Charlestown, Mass. Brooklyn, N. Y. Philadelphia, Washington, and Gosport, Virg.

The Season.—The Charleston Courier, among many other instances of the uncommon mildness of the past winter, mentions that an *Apple* of the second growth, measuring four inches and a half in circumference, was plucked from a tree in Charleston, about the middle of February.

The City Government has appointed a Committee to receive proposals from persons willing to erect S. Boston new Bridge on their own account and indemnify all who might be injured.

A Barouche has been exhibited in Washington, attached to which is a simple apparatus for instantly releasing restive or frightened horses from a carriage.

A writer in the Charleston Courier estimates the increase of the cotton crop in the Southern States at 175,000 bales over that of last year.

Fast. Wednesday, the 13th of April is appointed by the Governor, as a day of Public Fasting and Prayer in Vermont,

Postage.—By the new Post Office Law, magazines and pamphlets published periodically, carried not more than 100 miles, are to pay one and a half cents for each sheet, and if carried over a hundred miles, two and a half cents. Pamphlets not published periodically, are to pay four cents a sheet for a distance not exceeding a hundred miles, and six cents a sheet for any greater distance. Postmasters are allowed to receive only one daily paper, "or what is equivalent thereto" free of postage. *B. D. Adv.*

The net expense of the Poor for the last year, in the town of Salem, was only $64,85. This result has been produced by the town farm by which the earnings of the paupers have defrayed all the cost of their subsistence.

MAP OF PALESTINE.

THOMAS B. WAIT & SON, AND J. W. INGRAHAM, *BOSTON,*

Propose to republish, by subscription,

AN

HISTORICAL MAP OF PALESTINE,

OR

THE HOLY LAND.

EXHIBITING a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein, connected with scripture history; *interspersed with ninety-six vignettes*, illustrative of the most important and interesting circumstances, recorded in the Old and New Testaments; introduced topographically, from the best historical and geopraphical authorities.

The plan of this may is in a high degree singular, if not unique. Its object is to unite with a common geographical map, in a minute, but distinct and lively representation, an image of the most important events in the sacred history, introduced into a map, on the spots where the events occurred Thus, on the top of Pisgah, is seen the image of Moses beholding the Land of Promise in vision; and on the summit of Mount Tabor, is presented a view of the Transfiguration. It is obvious that in this way, the memory is much assisted in associating the events of the sacred history, with the spots where they took place; and that a map of this construction must be highly adapted for popular use, and of great utility to young persons. The value, however, of the map will by no means be confined to such persons. It is to be feared that the scriptures are habitually read by Christians of all classes, without a distinct apprehension of their contents, for want of a geographical knowledge of the Holy Land. It need not be said, that such knowledge is indispensably necessary to a good understanding of many portions of the Old and New Testaments, and highly useful as disclosing in all new proofs of the reality, authenticity, and truth of the sacred narrative.

The map, which it is proposed to republish, is executed in a style of ucommon neatness and beauty; and it is determined that the American edition shall, in every respect, be made equal to the English. And, whereas there are many places in the Holy Land, which, besides the importance they derive from the sacred writings, have acquired an additional notoriety and interest, from events in the crusades, and the late military expeditions connected with the French invasion of Egypt, and also from the attempts which are now making to establish Missionary Stations in that country, the American publishers propose to add, from the most approved sources, the subsequent names of all the places thus rendered additionally important, and hope in so doing to render their map more valuable than the original.

Attached to the map will be a pamphlet, containing, in a condensed form, an able and valuable account af the principal districts, and some of the most remarkable places contained in the map. Into this are introduced the leading historical data relative to the Holy Land, and appropriate geographical notices of the most important spots. This is followed by "a calendar of Palestine," giving, under the head of each month, an account of the climate, the state of the soil, and the progress of agriculture in the successive seasons of the year. The whole forms a very useful and interesting compend of information illustrative of the scriptures.

From the Rev. Professor Everett, of Harvard University, to the Publishers.

I have examined, with some care, the Map of Palestine, which you propose to publish, and concur in all that is said in the prospectus, as to the general utility of such a work, and the merit of the present map. The plan, on which it is constructed, is highly ingenious, and well adapted to facilitate the acquisition of a knowledge both of sacred history and geography, and to render such knowledge distinct by connecting them with each other. I have no doubt that the use of such a map would add greatly to the interest and profit with wich the scriptures are read by all classes of Christians, and I segard your undertaking as highly worthy of patronage.

EDWARD EVERETT.

From the Rev. Professors of Andover Institution.

The undersigned, having inspected the Historical Map of Palestine, by Assheton, London, 1820, and soon to be republished by T. B. Wait & Son, and J. W. Ingraham, of Boston, have no hesitation to say, that, for elegance of design, neatness of execution, copiousness and variety of historical information, and correctness of geographical delineation, this is the best historical map of the Holy Land we have ever examined. By combining the advatages of a full and correct map, with those of a series of historical engravings, it is calculated to be useful, not only in the study of sacred geography, but especially in the communication of religious instruction to the unlearned and children.

L. WOODS,
J. MURDOCK,
M. STUART.

From Joseph E. Worcester, A. M. Author of the Universal Gazetteer, Geography, &c.

Havingexamined with some care Assheton's Map of Palestine, I cheerfully express my sense of its excellence and utility. With regard to many of the places which are laid down on the map of this most interesting country, it is well known that no data exist by which their exact situations can be determined with any certainty. The best maps differ in many particulars. But the map which it is now proposed to republish appears to have been formed by the use of the best authorities, and it possesses some great advantages over any other map of the same country that I have seen.

J. E. WORCESTER.

TO THE FRATERNITY OF FREE AND ACCEPTED MASONS.

From the R. W. Benjamin Russell, Esq.; R. W. Francis J. Oliver, Esq.; R. W. & Hon. Samuel P. P. Fay, Esq.; and R. W. John Dixwell, M. D.; Past Grand Master of the M. W. Grand Lodge of Massachusetts. Also from the M. E. & Rev. Paul Dean, Grand High Priest, and E. Augustus Peabody, Esq.; D. G. High Priest. of the M. E. Grand Royal Arch Chapter of the Commonwealth of Massachusetts.

Considering the intimate connection between the traditions of Free Masonry, and the history of the Bible, we are induced to recommend to the special attention of our brethren of the Fraternity, Assheton's Historical Map of Palestine; which, as it delineates many places and events of peculiar interest to them, we deem to be highly worthy of a place in their halls; and, as it will make the study of the Scriptures extremely pleasant and useful, we doubt not that they will wish to have it in their families.

BENJAMIN RUSSELL,
FRANCIS J. OLIVER,
SAMUEL P. P. FAY,
JOHN DIXWELL,
PAUL DEAN,
AUGUSTUS PEABODY.

CONDITIONS.

The work will be executed by Messrs. Annin & Smith,—whose elegant style of engraving is well known to the public. The whole will be equal, in every respect, to the English edition, which is on a sheet 45 by 30 inches. Three different qualities are proposed, and at the following prices:

NUMBER I.—Proof Impressions, elegantly mounted, *ten dollars.* Same in sheets, *eight dollars.*

NUMBER II.—Superfine paper, elegantly mounted, *eight dollars.* Same, in sheets, *six dollars.*

NUMBER III.—Fine paper, mounted, *six dollars.* Same, in sheets, *five dollars.*

☞ *A copy of the explanatory pamphlet will accompany each Map.*

SPARKS' THEOLOGICAL TRACTS.

JUST published at the Counting Room of the Christian Register, (opposite the U. States branch Bank) Congress-street, the NINTH Number of "A Collection of Essays and Tracts in Theology, by Jared Sparks."

CONTENTS.

Ever memorable John Hales,
Biographical Notice,
Schism and Schismatics,
Letter to Archbishop Laud,
On private judgment in religio..
The Moral Christian,
Original sin,
Sin against the Holy Ghost,
On Parables,
On Devotion,
Interpretation on Scripture Precepts,
Abuses of Scripture
Learning requisite for explaining the Scripture,
On the aid of the Spirit in private Judgment,
The literal sense of Scripture to be preferred,
Spiritual Pride,
Whether the Church may err in fundamentals,
Ecclesiastical Jurisdiction,
Prosperity of the Wicked,
Extent of the profit of Godliness. March 5.

REVISED TESTAMENT.

JUST published by Cummings, Hilliard & Co. "The New Testament of our Lord and Saviour Jesus Christ in which the text of the common version is divided in paragraphs, the punctuation in many cases altered, and some words, not in the original, expunged.

The following extract from the preface will show something of the plan and object of the publication.

The object of the Editor of the "Revised Testament," is to give the common version in somwhat a new form. He has altered the punctuation in a great many places; thereby, as he thinks, rendering the sense more plain and simple. In this respect he has been unsparing, wherever he thought improvement could be effected.

He has disregarded the old division into chapters and verses, and thrown the text into paragraphs and semi-paragraphs, after the manner of Griesbach and several other approved Greek Editors. n order however that all t he advantages may be derived from those old divisions which they were ever intended or able to afford, the chapters and verses are here placed in the margin. As to the italicks, his intention was to expunge wherever he could without rendering the sense obscure or abrupt; and in other cases to substitute when a more simple and expressive term occurred. Instances of expunging are numerous; but he found few occasions for substituting.

BARBAULD'S LESSONS,

THIS day published by WELLS & LILLY, No 98, Court Street

Lessons for Children—in Four Parts; for Children from two to four years old. Second edition. Feb 15.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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